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Om

1st June '61

Sri M. B. Ramachandra Rao

Dehra Dun.

You are pure Consciousness. You have neither the body nor mind. You are the all-pervading immortal Soul. How can there be bondage or liberation for you?

Drink the Supreme nectar of non-duality.

May God bless you, Sivanand

RELIGIOUS CALENDAR
(Sivanandanagar)

JULY

3 Thirteenth Anniversary of the Yoga-Vedanta Forest Academy
8 Ekadasi
10 Pradosha Puja
12 Amavasya
16 Dakshinayana begins
24 Ekadasi; Chaturmasya begins
25 Pradosha Puja
27 Guru Purnima; Vyasa Puja

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DIVINE LIFE

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Soul of Christianity

(Complete text of the Sermon on the Mount of Jesus Christ, according to St. Matthew, King James' version, chapters 5,6,7)

BLESSED ARE THEY

1. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2. And he opened his mouth, and taught them, saying,

3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4. Blessed are they that mourn: for they shall be comforted.

5. Blessed are the meek: for they shall inherit the earth.

6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7. Blessed are the merciful: for they shall obtain mercy.

8. Blessed are the pure in heart: for they shall see God.

9. Blessed are the peacemakers: for they shall be called the children of God.

10. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

LET YOUR LIGHT SHINE FORTH

13. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14. Ye are the light of the world. A city that is set on an hill cannot be hid.

15. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18. For, verily, I say unto you: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

COMMANDMENTS

20. For I say unto you: That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21. Ye have heard that it was said by them of old time: Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22. But I say unto you: That whosoever is angry with his brother, without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee:

24. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26. Verily I say unto thee: Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

SPIRIT OF TEACHING

27. Ye have heard that it was said by them of old time: Thou shall not commit adultery:

28. But I say unto you: That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31. It hath been said: Whosoever shall put away his wife, let him give her a writing of divorcement.

32. But I say unto you: That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

SWEAR NOT, EFFACE THYSELF

33. Again, ye have heard that it hath been said by them of old time: Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

34. But I say unto you: Swear not at all; neither by heaven: for it is God's throne:

35. Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37. But let your communication be: Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38. Ye have heard that it hath been said: An eye for an eye, and a tooth for a tooth:

39. But I say unto you: That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

40. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41. And whosoever shall compel thee to go a mile, go with him twain.

42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

LOVE ALL

43. Ye have heard that it hath been said: Thou shalt love thy neighbour, and hate thine enemy.

44. But I say unto you: Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you;

45. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46. For if ye love them which love you, what reward have ye? Do not even the publicans the same?

47. And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?

48. Be ye, therefore, perfect, even as your Father, which is in heaven, is perfect.

BE HUMBLE AND MODEST

1. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you: They have their reward.

3. But when thou doest alms, let not thy left hand know what thy right hand doeth:

4. That thine alms may be in secret: and thy Father, which seeth in secret, himself shall reward thee openly.

5. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you: They have their reward.

PRAYER

6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.

7. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8. Be not ye, therefore, like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9. After this manner, therefore, pray ye: Our Father which art in heaven. Hallowed be thy name.

10. Thy kingdom come. Thy will be done in earth, as it is in heaven.

11. Give us this day our daily bread.

12. And forgive us our debts, as we forgive our debtors.

13. And lead us not into temptation,

but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever, Amen.

BE SINCERE

14. For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16. Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you: They have their reward.

17. But thou, when thou fastest, anoint thine head, and wash thy face;

18. That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21. For where your treasure is, there will your heart be also.

SINGLENESS OF PURPOSE

22. The light of the body is the eye: if, therefore, thine eye be single, thy whole body shall be full of light.

23. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!

24. No man can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and the mammon.

25. Therefore, I say unto you: Take no thought for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on. Is not the life more than meat, and body than raiment?

26. Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27. Which of you by taking thought can add one cubit unto his stature?

TRUST IN GOD

28. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin;

29. And yet I say unto you: That even Solomon in all his glory was not arrayed like one of these.

30. Wherefore, if God so clothe the grass of the field, which to-day is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31. Therefore, take no thought, saying, What shall we eat, or, What shall we drink, or, Wherewithal shall we be clothed?

32. (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34. Take, therefore, no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

JUDGE THYSELF FIRST

1. Judge not, that ye be not judged.

2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3. And why beholdest thou the mote that is in thy brother's eye but considerest not the beam that is in thine own eye?

4. Or, how wilt thou say to thy brother: Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

TRUE SEEKER FINDETH

7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9. Or what man is there of you, whom if his son ask bread, will he give him a stone?

10. Or if he ask a fish, will he give him a serpent?

11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12. Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

WHATEVER IS WITHIN COMETH OUT

15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17. Even so, every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit is hewn down and cast into the fire.

20. Wherefore by their fruits ye shall know them.

21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven.

22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works?

23. And then will I profess unto them: I never knew you: depart from me, ye that work iniquity.

BE PRACTICAL

24. Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25. And the rain descended, and the floods came, and the wind blew, and beat upon that house: and it fell not: for it

was founded upon a rock.

26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29. For he taught them as one having authority, and not as the scribes.

Perspective of the Renunciate

(Sri Swami Sivananda)

The realization of the sannyasin is focused in the first mantra of the *Isavasya Upanishad (Isavasyam idam sarvam)*. All this, indeed, is pervaded by the cosmic spirit. The entire universe is an embodiment of God. All that lives and moves in this world is a member of a common universal family.

In earth, air, water and ether, in the woods and the glades, in the hills and the dales, in the brooks and the meadows, in the aged and the young—everywhere is God. The world no longer has any exclusive sphere of possession. It looses its illusive power of bondage. "I am his, and he is mine" becomes "I am for all, and he is Thine, O Lord."

DIFFUSIVE SPIRIT

This is the realization of the sannyasin. The spirit of renunciation enables him not to lose the sight of the spirit in matter, or the awareness of dvinity in the multitude of names and forms. His expansive, diffusive spirit can no more be held down to a particular groove of life. His great longing to release his consciousness from the limitation of evanescent values opens up before him broad vistas of universal spiritual realization.

The sannyasin renounces the world in the sense that he no longer wishes to be bound up with a single family or be an exclusive possession of it, and if he ceases his association with the family in which he was born, it is because his family members are unable to fully accept his dissociation from their possessive, personalized interests which they regard as the hallmark of kinship.

RATIONAL OUTLOOK

The kinship of the sannyasin is the kinship of the spirit. He is related to the world, and serves mankind, in the light of this realization. His renunciation is not something negative, but gives him a true understanding of life, and of the objects and the values of the world. His attitude to the mundane world is based on a positive, helpful spirit of detachment.

Attachment is at the root of all suffering. Desire enlivens it, and fulfilment of desire leads to a further increase of attachment and desire. You think that mundane relationship will give you happiness, but when it does not, as it cannot, you come to grief. You get attached to individuals, and when they do not fulfil your expectations, you become sorrowful. Suffering becomes the shadow of one who clings to the brittle objects of the world.

RENUNCIATION OF DESIRE

The life of man is pervaded by suffering, because it is never free from desire.

When the sannyasin gets involved with desire, even though, it is of a different kind—such as the desire to be a great spiritual benefactor of the world—he, too, cannot escape from its consequences and shake off the grip of worry.

In renunciation of desires is real joy. The sannyasin thinks, as the Buddha thought: If the desired object is not attained, there is unhappiness. If the desired object fails to respond, there is unhappiness. If the desired object is momentarily attained, there is the anxiety that it might be lost. If the desired object recoils with a negative response, there is still more unhappiness. Thus true happiness consists in the renunciation of desires.

GREATEST PENANCE

To say that you have renounced the world, when you did not possess anything substantial, or to say that you have no desire for any worldly object just because you do not have the means to possess the object of desire or lack the initiative and drive to attain it, makes no sense. Renunciation and detachment indicate self-denial, self-effacement and dispassion. It means the pulverization of one's ego. Renunciation or sannyasa is, thus, the greatest of all tapas.

May all sannyasins imbibe the true spirit of renunciation, and serve the world effectively and assiduously, as humble instruments of God, while exemplifying in their practical lives all that they ask the world to do. May the grace of God be upon all.

(Text of Swamiji's 37th Sannyasa anniversary message)

Characteristics of Hinduism

(Dr. T.M.P. Mahadevan, Ph.D.)

Hinduism, which is the oldest of the world-religions, had its origin in India, and is still professed by the majority of its people. Th name had originally a geographical significance. The Persians who invaded India through the north-western passes of the Himalayas (before Alexander) gave the name 'Sindhu' to the region watered by the river Indus, and the word 'Hindu' is only a corrupt form of 'Sindhu.' Hinduism meant the faith of the people of the Indus-land. This significance was lost even in the distant past. Not only did Hinduism become the religion of the whole of India, but it spread far and wide and became the faith of the colonies of Greater India, like Java, Malaya, Cambodia and Borneo.

The indigenous names by which Hinduism is known are Sanatana-dharma and Vaidika-dharma. Sanatana-dharma means eternal religion and is expressive of the truth that religion as such knows no age. It is coeval with life. It is the food of the spirit in man. The other name, Vaidika-dharma, means the religion of the Vedas. The Vedas are the foundational scriptures of the Hindus, and, as is well known to scholars, they imply not merely the four Vedas, Rig, Yajus, Sama and Atharva, but all words that speak of God. 'Veda' is a significant name, meaning God-knowledge or God-science.

Hinduism regards as its authority the religious experience of the ancient sages of India. It does not owe its origin to any historical personage or prophet. Buddhism, Christianity and Islam are founded religions. Their dates are definite, since their authors are known. No such date or founder can be cited as marking the beginning of Hinduism. Hence it is called sanatana and vaidika, ancient and revealed.

REASON AND REVELATION

Though Hinduism accepts the authority of the Veda, it is not a dogmatic or authoritarian religion. "In India religion is hardly a dogma," says Mr. Havell, "but a working hypothesis of human conduct adapted to different stages of spiritual development and different conditions of life." The allegiance to the Veda does not mean the slavery of reason. There is a popular saying to the effect that not even a thousand scriptural texts will be capable of converting a pot into a piece of cloth.

A great philosopher, by name Vachaspati, claims authority not for all scriptures as such but only for purportful scripture. And for determining the purport one has to use one's intelligence. Upapatti or intelligibility in the light of reasoning is one of the canons of scriptural interpretation recognized by orthodox Hinduism. The variety of views that we find in Hinduism are all due to the freedom of scope that is given for intellectual inquiry. Even from the earliest times rational reflection was allowed to serve as a corrective to religious belief.

RELIGION AND PHILOSOPHY

The alliance of reason and revelation is responsible for the kinship of religion and philosophy in India. Philosophy, as understood in the West, arises out of intellectual curiosity, a sense of wonder, as they call it. It is a world-like (Weltanschauung) theory of reality. In the East, however, philosophy has always been regarded as a way of life, an avenue to spiritual realization. Tattva-vichara or inquiry into truth is a means to moksha or spiritual freedom.

It is the realization of the fact of moral and physical evil that makes man reflect and ponder over the mystery and meaning of life. Philosophy, like religion, is an answer to practical need. The avoidance of misery and the acquisition of shanti (peace) are the supreme human end. Man engages himself in several pursuits for this purpose. He runs after wealth and outer pleasures in the hope that they will give him satisfaction. But he soon finds that undisturbed peace is not gained through such methods. He turns inward (avritta-chakshus) and beholds within himself the resplendent spirit of God who is the seat of supreme felicity and bliss.

Thus philosophy in India is the pathway to religion. And by this happy coordination the Hindu thinkers succeeded in preventing philosophy from becoming barren, and religion from becoming blind. It is interesting to note, in this connection, that philosophy is called darshana, which means 'intuition,' and religion, mata, which means 'what has been reflected upon.'

OPTIMISM AND ETHICS

The charge of pessimism is often levelled against Hinduism. It is said that the Hindu mind takes too grave a view of life and its problems; that life is regarded as fundamentally evil, and escape therefrom as the final good. Hinduism does take account of the misery and suffering of the world. It is these, in fact, that provoke the problems of philosophy and religion. If optimism means an 'unjustifiable acquiescence in evil,' it is not worth having. The grim side of existence cannot be ignored. It was the perception of woe and evil that led the Buddha to found a religion of hope.

Samsara (transmigration) is a vicious circle. Even the choicest goods therein have a core of evil. But evil is not the essence of reality. Hinduism admits that there is a soul of goodness in things evil.

Transcendence of evil is the end; and it is possible to achieve it even here in this life. It is a peculiar trait of Hinduism that it regards moksha, not as a hypothetical state to be attained after death in some far-off region, but as realizable in this life. The *Upanishad* says: "When all the desires that the heart harbours are done, man becomes immortal and reaches Brahman *here*."

All the sects of Hinduism, whatever be their creed and dogma, emphasize the need for ethical life as an indispensable condition of spiritual realization. He whose life is disorderly and who maintains no right relations with his fellow-men will not be able to have the vision of God. It will be easier for the camel to pass through the eye of a needle than for the unrighteous man to enter the kingdom of God. Right speech, right thought and right action are insisted upon by every school of Hindu thought. Conduct counts more than creed. If a person takes care of his morals, right belief will follow. Hinduism, both as philosophy and religion, is not so much a way of thought as a way of life.

UNIVERSALITY

The greatest feature of Hinduism, which is at once unique and lofty, is its catholicity. Dictatorship in religion is as much to be detested as other forms of totalitarian ideology. Provincialism of spirit has been the source of bigotry and bloodshed. They are the worshippers of the false god who take the sword in the name of religion. Hinduism realizes this truth and allows the widest freedom in matters of faith and worship.

The foreigner is amazed at the almost unending variations in creed that are found in Hinduism. But these variations are an ornament (bhushana) to the faith and do not import into it any defect (dushana). The fundamental tenet of Hinduism is: as many minds, so many faiths. The celebrated text of the *Rig-veda*, which proclaims the One Truth called variously by the sages, points to this attitude. The *Upanishads* declare that just as cows, which are of varied hues, yield the same white milk, all the different paths lead to the same goal. "Howsoever men approach me, even so do I accept them; for, on all sides, whatever path they may choose is mine," says the Lord in the *Gita*.

ONE BEHIND MANY

There is a smriti text which declares, "Some speak of it as Agni, some as Manu Prajapati, some as Indra, others as prana, yet others as the eternal Brahman."

Asoka had this inscribed on his rock pillars: "The king, beloved of the gods, honours every form of religious faith, but considers no gift or honour so much as the increase of the substance of religion, whereof this is the root, to reverence one's own faith and never to revile that of others. Whoever acts differently injures his own religion while he wrongs another's."

Sri Ramakrishna made a series of successful experiments with God-consciousness, realizing in several ways, and taught, as the essence of his experience, that the different faiths were like the steps that lead to the same Ganga.

Mahatma Gandhi observed while consecrating a temple in New Delhi: "It must be the daily prayer of every adherent of the Hindu faith that every known religion of the world should grow from day to day and should serve the whole humanity."

This is the tradition of Hinduism—reviling no religion and honouring truth, wherever it may come from and whatever vesture it may wear.

EVOLUTIONARY PROCESS

At the same time the universalism that is envisaged in Hinduism is not an amal-

gam of all that is good in every religion. A universal religion put together in that way would be a bouquet, exquisite no doubt, but devoid of individuality. Hinduism recognizes different levels of religious experience and arranges them in their order of excellence. Real conversion is vertical, *i.e.*, from the lower to the higher conception of God, and not horizontal, *i.e.*, from one formal faith to another. The spiritual growth is from the crude forms of worship to the highest contemplation of God.

Dr. S. Radhakrishnan, explains the Hindu attitude by comparing the religions to colleges: "As students are proud of their colleges," he says, "so are groups of their gods. We need not move students from one college to another, but should do our best to raise the tone of each college, improve its standards and refine its ideals, with the result that each college enables us to attain the same goal. It is a matter of indifference what colleges we are in, so long as all of them are steeped in the same atmosphere and train us to reach the same ideal."

TWIN-DOCTRINE

There are various cults in Hinduism and a variety of creeds. But conflict among them is avoided by the twin doctrine of adhikara and ishta. Adhikara means eligibility. A person's faith is determined by the kind of man he is. There is no use, for instance, in putting a boy in the Honours Class, if he is fit only for the Pass course. What is meat for one may be poison for another. A man's creed depends upon his adhikara. And it is his eligibility that determines his ishta or ideal. Hinduism prescribes to each according to his needs. Hence it is not to be considered as a single creed or cult, but as a league of religions, a fellowship of faiths.

The richness, the beauty and the greatness of Hinduism lie, no doubt, in its spirit of accommodation. But that does not mean that Hinduism is a medley of ill-assorted creeds, with no cohesion, no common purpose, and no unified understanding. The very fact that it has survived to this day, in spite of the vicissitudes of history, and does not show any great sign of decay, proves that there is a soul to it which holds together its different limbs in an indissoluble unity.

SPIRIT OF HINDUISM

It is true that Hinduism gathered round it, with the march of time, certain encumbrances and 'unessentials,' as was the case with every other religion. But a unique feature of India's religious history has been the appearance of great reformers—seers of the truth—from time to time, whose special mission it was to reorganize the peoples' faith, and infuse in them a sense of unity and purpose. Rarely in the world has there been such a galaxy of spiritual leaders who, after having realized the supreme truth, came down to the level of the masses and conveyed to them intimations of the high dignity and glory of their faith.

Is it possible to give a definition of Hinduism, which all its adherents would approve of? What is the greatest common measure of agreement among the Hindu cults? Though it is difficult to express adequately in words the spirit of Hinduism, it is not impossible to indicate its nature. At the outset it should be noted that all Hindus are agreed in their allegiance to the Vedas.

Even the tantric cults recognize the authority of the Vedas. Many of the latter-day rituals and practices are based on the teachings of the *Tantras*, and cannot be traced to the Vedas. Yet the common belief is that the *Tantras* derived their teachings from certain texts of the Vedas, now

lost to us. Whether there were such texts or not, it is clear that, in the view of the Hindus, the Vedas constitute the primary source of Hinduism. The Hindu beliefs and practices, philosophies and faiths are, thus, held to have the sanction of the Vedas behind them.

CONCEPT OF REALITY

One of the fundamental beliefs of Hinduism is that there is one all-pervading and all-transcending Spirit which is the basic reality—the source and ground of all beings. This is usually referred to as God (Ishwara), but the wise realize it as the impersonal Absolute (Brahman). The reality, conceived of as God, is the cause of the universe—its sole and whole cause. The universe rises from, remains in, and returns to God. There is no other creator alongside, or opposed to God. God does not create the world out of nothing, nor out of any stuff external to Him. It is only a convention that refers to God in the masculine gender. If it is legitimate to address God as Father, it is equally legitimate to address that reality as Mother. In an exquisite passage the *Svetasvatara Upanishad* addresses God thus: "Thou art woman; thou art man; thou art the youth and also the maiden; thou as an old man totterest with a stick; being born thou standest facing all directions."

It is God that has taken, as it were, all the forms that we see. This is explained in one of the *Upanishads* on the analogy of Fire and Wind. Just as the one Fire or the one Wind enters the world and assumes various shapes and configurations, even so the inner Self of all beings takes on the several forms and yet is not exhausted by them. It is, of course, difficult to see God in everything. In fact, to realize the Self in and as all is the highest of spiritual experiences. So, as a discipline that will eventually lead to the goal, one is asked to see the face of God in whichever thing that has prowess, splendour and rectitude.

NOT IDOLATROUS

Illustrating this truth, in the tenth chapter of the *Bhagavadgita,* Sri Krishna identifies himself with the best of every kind, *e.g.,* the Himalayas among the mountains, the Ganga among the rivers, Vasudeva among the Vrishnis, and Arjuna among the Pandavas. The great mountains and the big rivers, majestic trees and fine animals, heroic men and women—in fact, all things that have excellence, thus, become objects of veneration. When the Hindu worships these or the idols in the shrines, he is aware that it is to God that he really offers his worship. It is wrong, therefore, to characterize Hinduism as an idolatrous religion. The idols are symbols of the invisible Spirit. It is after the devotee has invoked the presence of God therein that they become sacred objects of worship.

The Hindu, it is true, bows his head before many a form of the Deity. On that account, however, he is not to be dubbed a polytheist. What the Hindu adores is the One God in the many gods. Even as early as the *Rig-Veda* we have a philosophical monotheism culminating in monism or non-dualism. What Max Muller characterizes as the henotheism of the Vedas—*viz.,* the worshipping of each divinity in turn, as the occasion demands—is really a tendency towards a philosophical monotheism.

The Hindu mind is averse to assigning an unalterable or rigidly fixed form or name to the Deity. Hence it is that in Hinduism we have innumerable god-forms

and countless divine names. And it is a truth that is recognized by all Hindus that obeisance offered to any of these forms and names reaches the one supreme God.

INCARNATIONS

It is the unique conception of the Godhead that we have in Hinduism that led to the formulation of the doctrine of incarnation (avatara). God is not a detached spectator of the world-process. He guides it and actively participates in it, though He is not defiled by it. Whenever there is the need, He incarnates Himself, *i.e.*, appears in a tangible living form, so that the world may be saved and helped to move higher in its spiritual evolution.

Sri Krishna says in the *Gita*: "Whenever there is a decline of righteousness and a rise of unrighteousness, I incarnate myself. For the protection of the pious, for the destruction of those given to wicked ways, and for establishing righteousness firmly, I am born from age to age." In certain schools of Hinduism such as Saivism, the doctrine that God is born of parents like mortals is not accepted. But even then it is admitted that God appears in a body when he wants to save a devotee through that way. The spiritual preceptor (guru), it is believed, is god in human form. The Hindus hold the teacher in the highest esteem. Whatever honour is shown to God is shown to him also.

NON-VIOLENCE

Of all the religions of the world it is well-known that Hinduism—with the two other faiths, Jainism and Buddhism, which have stemmed from it—lays the greatest stress on non-violence (ahimsa). This is as it should be. If God is all, then all must be sacred, and no injury should be caused to any living being. The highest virtue is non-violence. The implication of this negative term is this. If in order to do some good to a person you have to injure another, then your duty is not to do that good. Saving a being from pain is more of a duty than causing pleasure.

Total non-violence is, of course, an ideal. But it is the constant endeavour of the Hindu to approximate to it. If God is truth (satya), non-violence (ahimsa) is the way to realize him. "If I were asked to define the Hindu creed," wrote Mahatma Gandhi, "I should simply say, search after Truth through non-violent means."

CENTRAL TEACHING

The central teaching of Hinduism in its quintessential form may be found in many of the spiritual texts. We may quote here the opening passage of the *Ishavasya* which ranks first in the traditional list of the *Upanishads*. Referring to this passage, Gandhiji once said, "I have now come to the final conclusion that if all the *Upanishads* and all the other scriptures happened, all of a sudden, to be reduced to ashes and if only the first verse in the *Ishopanishad* were left intact in the memory of the Hindus, Hinduism would live for ever." The text runs thus:

Isa-vasyam idam sarvam
yat-kim cha jagatyam jagat,
tena tyaktena bhunjita
ma gridhah kasya svid-dhanam.

"By the Lord is enveloped all this, whatever moving thing there is in the moving world. Through renouncing this ('I-ness,' 'mine-ness' and mundane values), thou mayest enjoy. Covet not the wealth of anyone."

Purpose of Life

(Sri Swami Sivananda)

Salutations to the one, indivisible Spirit that pervades all, and binds one another with a common link of spiritual kinship. Salutations to the all-merciful Father, through whose grace alone we live and have the fulfilment of our being, and who guides us from within.

Man's inherent nature is divine. The veil of illusion, held by the force of mundane desires and their concomitants, covers up this essential realization which alone can bestow on man unalloyed bliss and everlasting peace.

PARENTAGE OF HUMANITY

All problems of life have their source in the ignorance of the divine parentage of humanity. God is one, and humanity also is one. Truth is one, and various are its expressions. Thus, even though the temperaments may be different, and the levels of cutlural and spiritual development unequal, the whole world must be regarded as a vast family of God.

The purpose of life is to realize the oneness of creation and one's identity with the divine. It does not presuppose an aspiration to arrive at a dull uniformity, but to recognize one's spiritual affinity with the world behind a colourful multiplicity. It does not mean that one should attempt at levelling up all differences to effect a monotonous similarity but to uphold the principles of justice and integrity, love and goodwill, brotherhood and amity.

SELF-CULTURE

The purpose of life is to endeavour for an all-round betterment of the human personality, to shed the animal propensities within, to transform the self-seeking, self-centred and ego-centric individual to a self-disciplined, selfless and self-cultured man of God, dedicated to the service of his fellow-beings.

God-realization, thus attempted at, is not a rejection of the normal life as such. It is a process of self-discovery by discarding the various layers of illusions. Spiritual life is the way leading to this common goal of humanity. It means a true understanding of life, the world, the truth behind external appearances, the divinity behind religious symbols, the import behind social ethics.

IDEALS OF DIVINE LIFE

The ideal of the Divine Life Society is the flowering of spiritual life in man, to regenerate his lower nature, to give him the power of evaluation, to unfold a broad vista of all-embracing outlook on religion, society and humanity.

The voice of the Society is the voice of the universal man. The language of the Society is the common language of the heart. The perspective of the Society is the realization of the fundamental principles of universal religion in the practical life of man. The spirit of the Society is the spirit of mutual helpfulness, dedicated service to the needy as an act of worship to God. and the fostering of a sipritual sense of belonging among one another.

SOUTH AFRICAN DLS

[The Divine Life Society in South Africa has been doing a good deal in this direction. Through its widespread network of Branches, it has been striving to effect a broad-based spiritual awakening among the people and promote mutual understanding and goodwill.

Sri Sivananda-Pat and Sri Jessica, who have been here at Sivanandanagar, Rishikesh, are now going back to their home-town, Johannesburg, to continue the very good work they had already been doing through their Centre under the auspices of the Divine Life Society. My blessings are always with them, as also with all those wonderful workers who are serving the people through the various Branches of the Society over there. May the grace of God be upon you all.]

(Text of a tape-recorded message sent to South Africa.)

Koestler Interviews a Hindu Abbot

[Mr. Arthur Koestler, author of *Darkness at Noon*, who was in India early this year, had an interview with H.H. the Sankaracharya of Kanchi, at the latter's camp in Madras City. Mr. Koestler was introduced to the Acharya (as the Sankaracharya is reverentially called) by Dr. V. Raghavan, Professor of Sanskrit in Madras University. Mr. P. Sankaranarayana, Professor of Philosophy in Vivekananda College, acted as interpreter.

The Acharya inquired about the visitor's native country and his mother-tongue, to which Mr. Koestler replied that he was born in Hungary, but was now a naturalized British citizen, and that his mother-tongue was Hungarian, but he generally wrote in English. Then began the following conversation.]

Sri Acharya: How long have you been here?

Mr. Koestler: I have been here for fifteen days. I came to Madras from Bombay.

Sri Acharya: Is this your first visit to this country?

Mr. Koestler: I am ashamed to say, yes.

Sri Acharya: What is the purpose of your visit to India? Is it just to observe the country, its people and its conditions, or to guide them in some healthy manner?

Mr. Koestler: First, I came to see and learn. I do not think that I can do anything to influence the people.

Sri Acharya: One's passive interest, too, has its influence. Apart from any specific activity, one's sincere sympathy itself has a shakti or force.

FUNDAMENTAL VALUES

Mr. Koestler: May I ask a question? In these times of rapid social revolutions, what can be done to conserve spiritual traditions? Will it not be necessary to adapt them to changing social conditions?

Sri Acharya: The present is not the only time when there have been social revolutions. Changes have been taking place even in the past, when revolutions were not so violent as now. But there are certain fundamentals which had been kept intact. We compare the impact of a social change to a storm. It is necessary to stand firm by the fundamental values and keep affirming them. We may note the deterioration in moral values and standards. When Alexander came to India, Greek observers wrote about conditions in this country. They said that they observed that there were no thefts in the country. One cannot say that this standard has been kept up in subsequent times. Because the situation in respect of general morality has changed, we cannot say that teachers should adapt themselves and not keep emphasizing the standards of morality. In the same manner, adaptations have no place in the standards of spiritual discipline.

SCIENCE AND RELIGION

Mr. Koestler: In the West, at the height of Greek culture and again in the Renaissance period, the pursuit of science was considered as a form of worship of Truth or God. Is it considered so in Indian thought also? What has your Holiness to say on this?

Sri Acharya: The more science develops, the more does it confirm to the fundamental truths of religion and philosophy. Far from science being antagonistic to religion, in the Indian way of the pursuit of science, all sciences have had a spiritual origin and religious orientation. It is significant that every science in India is called a shastra (scripture). Among us, scientific knowledge is applied for spiritual purposes. All sciences and arts were pressed into service, in a temple institution for example. Architecture, music, dance, mathematics, astronomy are all made to have a spiritual and religious application.

Mr. Koestler: Einstein was a great scientist. He was a deeply religious man. So was Max Planck, the founder of the Quantum theory. Kepler, the father of modern astronomy, professed that his scientific thought was the result of his mystic insight, that he came to science through mysticism. The great scientists were not antagonistic to religion. It is only the beginners or second-raters that are opposed to religion, partly because they boggle at Christian dogmas which, if taken literally, are contradicted by science. In the West, it appears that there are greater facilities for contemplation because of the atmosphere of silence in the churches. On the other hand, in India, the temples are noisy. Is it because of this that in India, people resort to the solitude of the hills and lonely caves for developing the contemplative life, or to take to elaborate yogic practices?

TEMPLE TRADITION

Sri Acharya: The case is just the reverse. Because solitude and a secluded spot have been prescribed for contemplation, temples have not to serve that purpose. Our temples are not organized as places for meditation, or for congregational worship. The purpose of a temple is different. We enjoy the goods of life like house, food, clothing, ornaments, music, dance, *etc.* For enjoying these things we pay a tribute in the form of taxes to the king (now the Republic) for making it possible for us to enjoy them by giving us protection. The king, who is the protector, is provided with a palace and other paraphernalia of royalty. Even as we render homage to the king for the enjoyment of these things, we are bound to tender our gratitude to God, who has primarily given us the good things of life.

We offer a part of these good things as a token of our gratitude to Him in the temple. We first offer to Him all that He has given to us in the shape of food, clothing, jewels, music, flowers, lights, incense, *etc.*, with the grateful consciousness that they are His gifts to us and we receive them back from Him as His prasada (grace). The temple is the place where these offerings are made on behalf of the collective community, where it is situated. Even if people do not go to the temple, it is enough if these offerings are made to God in it on behalf of the community. The duty of the people of the place is to see that these offerings are made in a proper manner. There have been people who would not take their daily meals till the temple-bell announced that the offering of food to God for the day had been made.

Mr. Koestler: Where then can an individual meditate in silence?

Sri Acharya: In almost every Hindu home and in riverside structures, there are places for daily worship. One can obtain in them the seclusion and silence needed for meditation.

LITERAL AND SYMBOLICAL

Mr. Koestler: Among the religious doctrines of the Hindus, karma and reincarnation seem to have a literal and not a symbolical meaning. Are there other such ideas that have to be taken literally and not symbolically?

Sri Acharya: You may yourself mention some of these that you have in mind.

Mr. Koestler: I could not think of any. That is why I request your Holiness to enlighten me. Well, I can mention the duality of Brahman and Ishvara, for instance, the cycle of creation and destruction.

Sri Acharya: Every such idea may be understood literally and not symbolically. Take for example, creation and destruction: they are srishti and pralaya. They are also referred to by synonymous Sanskrit words, which mean day and night. We speak of three kinds of pralaya: universal pralaya, periodic pralaya, and daily pralaya. The last is the pralaya of daily sleep. Pralaya is, literally, disappearance of the manifested. There are dualities like good and evil, in the world. Everything, as we know from experience, has its opposite. So are srishti and pralaya, or creation and destruction.

Mr. Koestler: Speaking of creation, the Christian idea of it was never palatable to science. Many religious ideas are wrongly looked upon as dogmas and rejected by scientific men.

COMPARATIVE ANALOGY

Sri Acharya: It is in this connection that a comparative study of different religions is useful. For, a comparative study will reveal the fundamental philosophical truths underlying what have, later on in another faith, become dogmas. There are a few such points that have struck me in the comparative study of the Hindu and Christian doctrines. For instance, there is the story of Adam and Eve, the tree of knowledge and the eating of the forbidden fruit, in the Hebrew religion. In the *Upanishads*, there is a reference to two birds sitting on the same tree. One bird eats the fruits of the tree. The other simply looks on without eating. The bird which eats the fruits is spoken of as the jiva. The bird which simply looks on is the supreme Atman.

Adam of the Hebrew religion is to be traced to atma, which in original Sanskrit was adma. Eve corresponds to jiva. The tree on which the two birds are sitting is the pipal tree which is akin to the Biblical apple tree. It is also known as the bodhi tree or the tree of knowledge. It was while sitting under it that the Buddha got enlightenment. It was known as the bodhi tree even before the Buddha sat under it. Adam and Eve ate of the tree of knowledge. In the transition of the idea, the real significance of the Upanishadic motif was lost. The real meaning of the so-called dogmas will come to light if we go to the sources of the several religions and make an intelligent comparative study of them. In that case, the so-called dogma will become acceptable to the scientific mind.

PSYCHIC INFLUENCE

Mr. Koestler: When I was in Bombay, I had a talk with some students of psychiatry. They agreed that the spiritual ele-

ments greatly help to effect psychic cures. But there was this question which the students put to me that I was not able to answer. They asked me, 'How do you distinguish between mysticism and hallucination? Can your Holiness help me with an answer?

Sri Acharya: The state of hallucination is temporary. One can control one's mind. What comes after such mental discipline is mystic experience. What appears in the uncontrolled state of mind is hallucination.

Mr. Koestler: Could yogic conditions be artificially induced by means of drugs?

Sri Acharya: It is common among people in some parts of India to induce such states by taking bhang. It is not in vogue in other parts. Such an artificially induced state does not last long. But the real mystic condition is more permanent.

Mr. Koestler: But how is an observer to distinguish between them?

Sri Acharya: The behaviour of the man of disciplined mind, who is a true yogi, will be different. His very face will have a saintly serenity, prasannata. That will help to discover and differentiate him. Of course, sometimes men may mistake the pseudo-yogis for the real ones.

Mr. Koestler: A team of medical experts investigated the miraculous healing at Lourdes. They have not been able to determine whether some cures could be explained by hysteria or were really due to divine miracles.

Sri Acharya: What you say itself contains the answer to the question that you have in mind.

Mr. Koestler: The Christians believe in an eternal hell. It may amuse your Holiness if I refer to a conversation I had with a Catholic priest. I asked him how he would reconcile God and His all-embracing, boundless grace with this idea of eternal hell. He replied: Yes, there is an eternal hell but it is always empty!

Sri Acharya: (Smiling) We have no such idea of eternal hell in Hinduism. Even a little practice of dharma will have great merit. That is what Sri Krishna said in the *Gita* (*Svalpamapyasya dharmasya traayate mahato bhayaat*).

Mr. Koestler: (Taking leave of the Acharya) I do not wish your Holiness to think that I am a sceptic or that my questions were prompted by disbelief in matters spiritual and religious. I only wanted to obtain from your Holiness guidance so that I might answer such questions as sceptics are wont to ask.

Sri Acharya smiled in reply and Mr. Koestler left after a respectful bow.

IN THE WORLD TODAY

(General of the Army Omar N. Bradley)

We have too many men of science, and too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount.

Man is stumbling blindly through a spiritual darkness, while toying with the precious secrets of life and death.

The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than about living.

Four Great Truths of the 'Bhagavad Gita'

(Sri Swami Venkatesananda)

The *Bhagavad Gita* is an important scripture because it is universal in its application, practical in its approach to life-problems, and easily adaptable to any given conditions. It was revealed on the battle-field, to signify that it is to be applied to the problems that arise in the daily battle of our life.

It is a gospel of courage. The teaching opens with these heartening words: *Asochyan anvasochastwam*—you grieve unnecessarily. It concludes with a reiteration of this: *Mokshayishyami ma sucha*—I will liberate you, grieve not. How is this liberation achieved?

IMMORTALITY OF SPIRIT

First, by the recognition of the immortality of the soul. The body is the outer cloak worn by the soul in us. This cloak is changed whenever it becomes useless: but the wearer lives on.

Matter which clothes this immortal spirit is subject to change—birth, growth, decay and death. This is the second corner-stone of *Gita*-philosophy. The man who identifies his immortal spirit with matter, who, in ignorant infatuation, gets attached to this world of matter, experiences pleasure and pain, honour and dishonour, success and failure.

(But) he who has turned his gaze away from matter, recognizing it to be perishable, and realizing that he is the immortal spirit, goes beyond these pairs of opposites, and is in a state of perpetual happiness. Such men are the saints, prophets and saviours of mankind.

IMMANENCE OF GOD

That immortal Spirit or God is not far away in caves and jungles, in a distant planet or star. In fact, as my divine Master, Swami Sivananda, emphatically declares, God is closer to us than our own breath. We have forgotten the art of looking within, which has been variously described by yogis and saints as prayer, chanting of hymns, repetition of the divine name, contemplation, communion, meditation and the practice of communion with God.

By these we look within and discover the Godhead within us: and we look within everybody and everything around us, and realize that God is the universal indwelling Presence. This immanence of God is the third vital revelation of the *Gita*.

LIBERATION

When these three truths are realized by us, when they are no longer mere theories but become living experiences, then we attain liberation—liberation from our own wrong notions, ignorance; liberation from our own imperfections; liberation from our own littleness; liberation from sin; liberation from pain, and liberation from rebirth. The spirit is freed from the trammels of matter. This liberation is promised here and now, not in an unknown future.

What is even more significant: a foretaste of this liberation and its fruits, namely, peace and perennial happiness, is granted to the seeker of Truth, even as he takes the first step on the right path.

If you meditate upon these four great truths in the morning, and keep it up even during the day's activity on just one day, you are sure to experience that day a little of that peace and that great joy that can ever be yours if you live the Yoga of the *Bhagavad Gita*.

These four great truths are: immortality of the soul, evanescence of the world,

immanence of God, and immediacy of liberation.

(The above text was broadcast by Radio Ceylon, when Swami Venkatesananda visited Colombo, on his way to West Australia and subsequently to South Africa.)

Vivekachudamani

(Sri Swami Narayanananda)

[Continued from the previous issue]

गच्छंस्तिष्ठन्नुपविशञ्छयानो वाऽन्ययापि वा ।
यथेच्छया वसेद्विद्वानात्मारामः सदा मुनिः ॥५२८॥

528. Moving, standing, sitting, lying down, or in any other posture or condition, the sage always delights in the Self, and lives in his own way, *i.e.*, as he chooses.

Commentary: The state of Self-realization is not periodical or related to divine contemplation, as is the case with advanced spiritual aspirants who experience spiritual communion and peace and bliss during the time they practise deep meditation. Self-realization is a perpetual state, and, hence, is not affected by the conditions of the body or the surroundings. The sage is not bound by worldly conventions, because he is above them, though, as a rule and to set an example, he never violates universal moral principles.

न देशकालासनदिग्यमादि-
लक्ष्याद्यपेक्षाऽप्रतिबद्धवृत्तेः ।
संसिद्धतत्त्वस्य महात्मनोऽस्ति
स्ववेदने का नियमाद्यवस्था ॥५२९॥

529. What rules and conditions can there be for a high-souled sage, one who has realized the Truth or his Atman? He is free from the limitations of time, place, posture, direction, exercise of control and so on, since he has unobstructed vision of the ideal.

***Commentary*: The Self-realized man** is the Universal Man. He has world-consciousness or cosmic consciousness and divine consciousness. For him there are no boundaries, castes or creeds. He does not belong to a particular religion or country or an epoch. The whole world is his home, and all humanity is bound with him in spiritual kinship. The customs and conventions of different places and periods of time, and the rules that are their outcome have no binding influence on the realized soul, so as to condition his attitude in relation to his place of birth, or where he stays or whom he deals with.

घटोऽयमिति विज्ञातुं नियमः कोऽन्ववेक्ष्यते ।
विना प्रमाणसुष्ठुत्वं यस्मिन्सति पदार्थधीः ॥५३०॥

530. To know that "this is a pot" what rules are needed other than that which proves the efficacy of the means of obtaining such knowledge, they being free from defects and enabling the perception of the object?

Commentary: The idea of the pot, which already exists in the mind, enables one to conclude that an object corresponding to it is a pot when seen and felt through the means of the senses such as sight and touch. The material proofs of perception are by themselves sufficient to establish the existence of any gross object.

(To be continued)

Essence of 'Brahma Sutras'

(Sri K.S. Ramaswami Sastri)

[Continued from the previous issue]

Adhikarana four (sutras 25 and 26): The aphorist now deals with the sautrantika school of Buddhism. While the vaibhashikas admit the external existence of an object, the sautrantikas say that such existence is only an inference from the existence of its idea in our minds. But if the object is momentary, how can its quality get impressed in the mind? If everything is momentary, one will sow and another will reap.

Adhikarana five (sutras 27 to 29): The yogachara school of Buddhism says that only the idea of the pot exists but there is no pot. They are kevala vijnana vadis. But our knowledge is that we know an external pot. If you say that in dream we have knowledge, without there being external objects, we reply that in dream the senses are clouded by sleep and the dream phenomena are stultified by the waking state. There can be knowledge without an object.

Adhikarana six (sutra 30): The madhyamika school of Buddhism affirms complete non-existence and says that it is owing to the force of samvriti (causative will) that an object seems to exist. How can samvriti cause an appearance of existence? How can there be samvriti if nothing exists?

Adhikarana seven (sutras 31 to 34): The aphorist now refutes the Jaina doctrine. The Jainas say that there are two categories, namely, jiva (sentient) and ajiva (non-sentient); that the soul is of the size of the body; that ajiva is of six kinds; that the soul's perpetual upward progress is moksha; and that seven propositions can be affirmed about anything, namely: it may exist; may not exist; may exist and may not exist; may be inexpressible; may exist and may be inexpressible; may not exist and may be inexpressible; and may exist and may not exist and may be inexpressible.

There cannot be such inconsistent affirmation about a thing. If the soul is of the size of the body, it will partly stand out when it enters a smaller body. As it has parts, it must have birth and death. When liberation comes, the size of the soul as in its last body will be its liberated state. What then is the difference between the last state and the penultimate state?

Adhikarana eight (sutras 35 to 38): The aphorist now refutes that form of Shaivism which says that God is only the efficient cause of the world, maya being the material cause. Such a view is opposed to sruti. God has no form. How can He control maya? If God can control maya, He will be affected by the enjoyments of the souls. If you say that God has form, He will have to die some day, and cannot be omniscient. So He is the material cause as well. From shakti comes maya, and from maya comes avyaktam. Shakti comes from Shiva. *Vedas* and *Agamas* are one.

(To be continued)

Ashram News and Notes

An additional in-patients' ward of the Sivananda Eye Hospital was declared open by Sri Gurudev on June 2, after a simple prayer ceremony. The ward was recently constructed on the second floor of the Eye Hospital building.

During the past five years, the Eye Hospital has been doing highly useful service to the people of this area, under the able management of Dr. Swami Sivananda-Hridayananda, MBBS, DO, the surgeon-in-charge. The Eye Hospital was established soon after her arrival here early in 1956, and owes its expansion mainly because of her initiative and efficient care. She is also the personal physician of Sri Gurudev.

A total number of 17,048 cases were treated at the Eye Hospital during the period from January 1, 1960 to June 30, 1961, out of which 812 were surgical.

VISITING DOCTORS

Swami Sundarananda (Dr. T.M. Sundari), retired Assistant Surgeon of the Mysore Government Medical Service, and a disciple of Gurudev, has been attending on the patients of the Ashram's General Diseases' Hospital since May 7. The present medical officer of this Hospital is Dr. Mallick.

Dr. Devaki Kutty, a distinguished gynaecologist and obstetrician from Lucknow, has been attending on the women patients here since her arrival at the Ashram in the middle of June. It may be recalled that she has been doing similar service to the patients of this area for a period of one month every year since 1952.

AYURVEDIC PHARMACY

The sixteenth anniversary of the Sivananda Ayurvedic Pharmaceutical Works was observed on June 6. At present 24 preparations are made by this well-managed and very beneficial department of the Ashram. Its contribution to the treatment of diseases and improvement of general health among the large circle of Sri Gurudev's devotees and of numerous other people who use its preparations has been very commendable.

MUSIC AND DISCOURSES

Sri Rajamani Iyer, founder of the Sivananda Sangita Vidyalaya at New Delhi, gave an excellent violin recital at the Ashram's evening satsanga on June 5.

Sri Sudarshan Sharma, of Nagaur, Rajasthan, gave discourses on ethical and spiritual topics during his stay here in the month of June. Sri Ram Roop Tiwari, of Gwalior, Madhya Pradesh, was also among others who gave discourses, his topic being mainly Vedanta philosophy.

'UPANAYANA'

The upanayana or the "sacred-thread" ceremony of Sri Manoj, son of Mrs. Kamala Chopra, of Calcutta, was performed at the Ashram on May 21.

VISITORS

Among those who visited the Ashram during the month of June were:

Sri Justice Kamal Sahay, Chief Justice of Patna High Court; Dr. Sri Ranjan, a former Vice-Chancellor of Allahabad University; Sri M. Ganapati, a former General Manager of the Western Railway; Sri T.A. Rama Rao, President of the George Town (Madras) Branch of the Divine Life Society; Prof. Chou Hsiang-Kuang, of Allahabad University (who was accompanied by nine students); Sri Ramachandra Rao, Member, Oil and Natural Gas Commission; Sri Vedanand Jha, Bhagalpur; Sri Kashiram Gupta, Calcutta; and Squadron-Leader V.S.N. Murty, Indian Air Force, New Delhi.

Sri Gurudev received a group of 12 teachers from Madras City on June 3.

SWAMI CHIDANANDAJI IN MONTEVIDEO

After a month-long lecture programme in Switzerland, which was organized through the efforts of Swami Sivananda-Premananda and her associates, Swami Chidanandaji, one of the leading personalities of the Divine Life Society, arrived in Montevideo, Uruguay, on May 21. While in Switzerland, he held a Yoga Course at Trogen, and gave lectures at Zurich, Basel and Bern. On April 23, he declared open a printing press at Trogen.

Swami Chidanandaji went to Italy from Switzerland to have darshan of the famous stigmatist, Padre Pio, and then after visiting London he stopped for a few days in New York, where he gave a few lectures at the Sivananda Yoga-Vedanta Centre. He left New York for South America on April 20.

At present Chidanandaji is holding regular satsanga in Montevideo, which is participated by a number of devotees. He also conducts meditation classes and gives lessons in Raja Yoga and Hatha Yoga. His tentative programme is to stay in Uruguay till September. He could be contacted c/o Dr. Mateo J.M. Magarinos (Deputy Foreign Minister of Uruguay), at Misiones 1371, Montevideo.

SWAMI VENKATESANANDAJI IN SOUTH AFRICA

Writing about the visit of Swami Venkatesanandaji, another leading personality of the Divine Life Society, a Durban newspaper, *The Graphic,* said:

"Man has become so engrossed in accumulation of worldly possessions that he has spent little or no time in spiritual pursuits, from whence peace and happiness really comes.

"Swami Venkatesananda arrived in South Africa (on June 6) and in a statement to the press said: 'My master, Swami Sivananda, who represents the spiritual heart of India today, sends his best wishes to (the people) of South Africa. The heart of India is still spiritual, and it throbs with cosmic love based on the understanding that God is one, religion is one, life is one, and that oneness is the truth. The true Indian knows no ill-will or hatred.'

"This all-important message of peace, goodwill and universal brotherhood brought by Swami Venkatesananda should move all South Africans to spare some time for the self-examination of the ideals and values they hold," *The Graphic* remarked.

Swami Venkatesanandaji was given a rousing reception on his arrival at Durban by a large gathering of Indians. On the same evening he was welcomed at Sivanandashram at Clare Estate, which is the regional headquarters of the South African Divine Life Society. On June 11, he was accorded a public reception which was attended by about 3000 persons, mostly Indians. During the month of July, he was to have undertaken a tour in the nearabout areas, to spread the message of Sri Gurudev.

On his way from Bombay to South Africa, Venkatesanandaji halted briefly at Mombasa, Zanzibar and Beira.

YOGA SUMMER CAMPS IN THE LAURENTIANS

Swami Vishnudevanandaji, Director of the Sivananda Yoga-Vedanta Centre in Montreal, Canada, has organized three Yoga Practice Camps in the Laurentians, in the Province of Quebec, the first of which was to have begun in the month of July. The programme includes early-morning prayer and meditation, practice of yoga exercises, and study of spiritual literature.

ANDHRA PRADESH DIVINE LIFE CONFERENCE

The fifth Andhra Pradesh Divine Life Conference is being held on July 27, 28 and 29 at Hyderabad, Deccan. Those who wish to participate may contact Sri D. Raghuram, Sivananda Bhavan, Shanti Nagar, Hyderabad.

ANNOUNCEMENT

It has been brought to our notice that certain individuals, who have either received initiation from Sri Swami Sivanandaji Maharaj or who, otherwise, connect themselves with his name, are alleged to have started or propose to start some organizations, movements or missions of their own, while adducing them to be related to the Divine Life Society or the Divine Life Mission of His Holiness, without having any valid authorization.

To regularize the activities of those associated with the Headquarters of the Divine Life Society in different places, and to prevent any misuse of the institution's name or of its founder, the public are notified as follows:

There is only one Headquarters of the Divine Life Society, which governs, guides and directs the activities of its Branches throughout the world, and none of them has any regional monopoly or exclusive existence independent of the Headquarters.

Hence a Branch should always be called "Divine Life Society Branch" of such-and-such a town or city, and no distinct, regional or independent name is allowed to be appropriated by any of them suggesting, directly or indirectly, that the said centre is an exclusive entity or different from the Divine Life Society Headquarters.

Exemptions have, however, been made, by written authorization, with regard to such appellations as "South African Divine Life Society." "Sivananda Cultural Association," "Sivananda Institute of Yoga," "Sivananda School of Yoga," "Sivanandashram," "Sivananda Yoga-Vedanta Centre," or "Sivananda Study Circle," but all these are concurrently required to be made known as "Branches of the Divine Life Society," and affiliated to the Headquarters, the validity of which must be confirmed once in every year through renewal of affiliation.

No centre can be opened in the name of the Divine Life Society or any of its subsidiary units such as the Yoga-Vedanta Forest Academy, or in the name of Sri Swami Sivanandaji Maharaj, without a written permission by the President or the General Secretary of the Divine Life Society Headquarters, Sivanandanagar, (via) Rishikesh, U.P., India, and this permission must be annually confirmed as mentioned before.

Every Branch of the Divine Life Society, as also those that have been permitted to be designated differently, are required to submit to the Headquarters a monthly report of its activities and an annual statement of its income and expenditure, preferably audited.

It is to be noted that no donation collected in the name of the Divine Life Society or of Sri Swami Sivanandaji Maharaj can be utilized for any purpose other than that which is comprised in the aims and objects of the Divine Life Trust and Society, inclusive of such necessities as are legitimately required to carry them out.

Those Branches that have been authorized by the Headquarters to convene Divine Life Conferences and collect funds from the public for such purpose, or for the construction of building units to house such centres, or for the acquisition of any property to be utilized for their legitimate activities, should immediately submit a statement of receipts and expenditure, in detail, and should continue to do so once in every three months, directly to the President or the General Secretary of the Headquarters.

We regret to say that it has been brought to our notice that some individuals, even though disciples of Sri Swami Sivanandaji Maharaj, visit Branches of the Divine Life Society in different places, without any authorization from the Headquarters, and contact individual devotees of His Holiness for financial help, or ask them to arrange lecture programme, or take undue advantage of their hospitality.

It is to be understood that no one is allowed to do so, or even indirectly use the name of His Holiness or the Headquarters for any such purpose, unless in possession of a written authorization given by the President or the General Secre-

tary of the Divine Life Society Headquarters, or unless an announcement to that effect is given in *The Divine Life* magazine.

Any step taken by anyone violating the above principles will be deemed to be a contravention of the rules and regulations of the Divine Life Trust and Society and be subject to action by law.

General Secretary, Divine Life Society Headquarters.

BOOK REVIEWS

SAMKHYA KARIKA OF ISVARAKRISHNA, *edited and translated by Radhanath Phukan, and published by Firma K.L. Mukhopadhyay, 6|1-A, Banchharam Akrur Lane, Calcutta 12. (Price Rs. 5.00)*

The Sankhya system occupies a prominent position in Hindu philosophy. Its psychological approach and dialectical method of investigation into the problems of philosophy are very much in consonance with the modern scientific attitude.

In an extensive and learned introduction, Sri Radhanath Phukan stresses on the Sankhya methodology for self-realization and refutes the contention that this school of philosophy is atheistic. He submits that there is no essential difference between the Sankhya and the Vedanta philosophy. His notes on the 73 'karikas' of Isvarakrishna are lucid and serves the purpose of explanation adequately. The translation is precise. It is hoped that students of philosophy will find a study of this work very useful.

MATTER AND LIFE, *by Pannalal Parihar, retired Superintendent, Department of Archaeology, Government of Rajasthan, Jodhpur. Price Re. 1.00*

In this work the author makes an interesting analysis of the various problems of the material universe and life in it. The approaches to an intellectual realization of the nature of things and one's relationship with them are dealt with intelligently. A number of subjects such as creation, evolution, time and space, matter and energy, cosmology, cosmogony, ontology and so on have all been succinctly treated herein.

OUR LATEST PUBLICATIONS

PRACTICE OF YOGA (fourth edition): One of the earliest and outstanding works of Swami Sivananda. Rs. 5.00

ESSENCE OF PRINCIPAL UPANISHADS (second edition): Swami Sivananda presents here the summary of the eleven major *Upanishads* in the form of aphorisms. Rs. 3.00

SIVANANDA SUPRABHATAM: A collection of Sanskrit compositions (text and translation) on Swami Sivananda, by Swami Jnananda. Re. 1.50

SILVER JUBILEE SOUVENIR: The Malleswaram (Bangalore) Branch of the Divine Life Society has brought out a publication in commemoration of the Silver Jubilee of the parent organization.

DIVINE LIFE CONFERENCE SOUVENIR: A publication has been brought out by the Mysore Branch of the Divine Life Society in commemoration of the 13th All-India Divine Life and All-Religions' Conference which was convened last year.

Sivananda Publication League, P.O. Sivanandanagar, via Rishikesh, U.P.

A CORRECTION

The letter-script below the photograph (on left) facing page 111 of the May 1961 issue of *The Divine Life* should read as "Lt.-Col. R.R. Rao, MC, MBBS, DPH, DIH," *etc.*, and not as "Lt.-Col. R.R. Rao, MBCP," *etc.*

SHIVAPREMJI TO BE DEPUTED TO THE UNITED STATES

H.H. Sri Swami Sivanandaji Maharaj is pleased to give his blessings and kind permission to the Divine Life Society Headquarters to depute Swami Shivapremji, as per the suggestion of some American devotees, to serve the Divine Life Mission of Sri Gurudev in the United States of America (or, eventually, in any other country as may be considered necessary) for a period of time.

Swami Shivapremji, a senior disciple of Sri Swami Sivanandaji Maharaj and a leading selfless worker of the Divine Life Society Headquarters since several years, needs no introduction to the public for his sobriety of thought, spiritual understanding and sincerity of purpose, which are reflected in the columns of *The Divine Life*, our principal official journal.

Shivapremji came under the influence of Gurudev as early as in January 1945, and has been the Editor of *The Divine Life* since January 1949, in addition to serving in the different departments of the Headquarters. He has also been editing the monthly journal for the members of the Divine Life Society, *Wisdom-Light*, since its inception in January 1949.

Reticent, withdrawn and shy of publicity, Shivapremji is not likely to be known to many as an able interpreter of comprehensive spiritual thought and a talented writer that he is. He has edited many of the publications of Gurudev, such as *Sivananda's Lectures: All-India Tour; Parliament of Religions' Commemoration Volume; Wisdom of Siva; Practice of Nature Cure; Religious Education; Every Man's Yoga*—to mention a few. He is also the author of *Maharshi Sivananda*.

Acquainted with all the facets of religion and aspects of Yoga, amiable in disposition and capable of being at-home with everyone, widely informed and liberal in outlook, Shivapremji is well suited to propound the message of the East to the West. His impact on the spiritual seekers in America or wherever he goes is bound to influence an inner awakening so very necessary in these days of restless mundane pursuits.

We wish to express our gratitude and wholehearted appreciation to Mr. Joseph and Mrs. Victoria Coanda, of Milwaukee, Wisconsin, who had taken so keen an interest in the visit of Swami Chidanandaji to the United States, and now also it is they who have graciously volunteered to organize the activities of Shivapremji there, and at whose suggestion he is being sent by the Headquarters of the Divine Life Society.

It is probable that Swami Shivapremji would help in organizing a permanent centre of the Divine Life Society, or a Sivanandashram (as it might be designated) at Milwaukee, Wis., for which Sri Swami Sivanandaji Maharaj has given his kind permission. We request all those who are interested in his visit to America to cooperate with him, and contact Mrs. Victoria Coanda at 607 College Avenue, South Milwaukee, Wis., for all particulars and advice.

Shivapremji is expected to leave Delhi by air for Europe, towards the end of September 1961 (if his travel papers are ready in time), *en route* to New York and Milwaukee. He may halt at a few places in Europe. He will serve in the United States (or eventually in any other country if considered necessary) directly under the guidance of Sri Swami Sivanandaji Maharaj and within the framework of the Divine Life Society Headquarters, of which he is one of the seniormost selfless workers.

General Secretary,
Divine Life Society Headquarters.

SRI GURU PURNIMA

The sacred occasion of the Guru Purnima is a day of reunion of the disciples with the Guru, and also a day of renewal of their spiritual relationship with him. It is a day of rededication and reaffirmation of their resolution to follow in the footsteps of the Guru and serve his Divine Mission. The best way to serve the Guru and celebrate the Guru Purnima is to be sincere in one's spiritual aspiration and give a tangible shape to one's devotion through acting in away that is dear to the Guru.

At Sivanandanagar, Rishikesh, the Guru Purnima will be celebrated on July 27, with collective pada puja (the customary offering per individual is Rs. 108 or whatever one wishes to offer for the furtherance of the Guru's Divine Mission), Vyasa puja, sankirtan, bhajan, discourses on spiritual topics, and also a special worship at the Viswanath Mandir.

All are cordially invited to participate (with prior intimation) in the programme which will be as follows: 7.30 a.m.: pada puja, Vyasa puja, sankirtan, bhajan, discourses; 11 a.m : mantra diksha by Gurudev; 11 a.m: havanam and maha puja at Viswanath Mandir; 12 noon: general feast; 7.30 p.m. to 10 p.m: sankirtan, bhajan, discourses, special music performances.

Voluntary donations will be thankfully accepted for the occasion by the Secretary, Divine Life Society, P.O. Sivanandanagar, via Rishikesh, U.P.

AYURVEDIC MEDICINES AND TONICS

Chyavanaprash	Rs. 10.50, 5.25	Sivananda Tooth-Powder	Re. 1.00 & 0.50
Vasant Kusumakar	per Masha 3.75	Pada-Rakshak Malam	1.50 & 0.75
Arjunarishta	per bottle 2.75	Kshudha Vardhak Choorna	1.00 & 0.50
Balajeevanamrita	per bottle 1.25	B.M.K. Trichoorna	1.00 & 0.50
Chandra Prabha	per Tola 1.50	Madhumeha Nivarak	4.00 & 2.00
Pure Shilajit	per Tola 1.00	Netra Jyoti Surma	1.50 & 0.75
Triphala Powder	per lb. 3.00	Chandrakanti Lepan	1.50 & 0.75
Pure Himalayan Honey	per lb. 3.00	Maha-Yogaraj Gugulu	5.00 & 2.50
Brahmi-Amla Medicated Oil	4.00 & 2.00	Brahmi Leaves	1.00
Brahmi Vilas Choorna	1.00 & 0.50	Dashamoolarishta	3.12
Brahmacharya Sudha	1.50 & 0.75	Ashokarishta	2.75
		Cureczema	1.00

Sivananda Ayurvedic Pharmaceutical Works, P.O. Sivanandanagar, via Rishikesh, U.P.

CONSTRUCTION OF 'KUTIR' AT SIVANANDANAGAR

From the nucleus of a few small buildings, wherein the Divine Life Society was established by His Holiness Sri Swami Sivananda 25 years ago, Sivanandanagar has now grown into a world-famous dynamic centre of spiritual activities with numerous departments and residential quarters where seekers of Truth engage themselves in *sadhana* and service under the guidance of Sri Swamiji. Many devotees, who spend their holidays at Sivanandanagar and some of whom have chosen to stay here permanently, have built residential quarters in their names or in memory of their relations. A single, medium-size room costs Rs. 2,500 to construct, which is done under the supervision of the Ashram's management. Those who wish to build rooms in their names may please ask for the particulars from the Secretary, Divine Life Society.

Edited and published by SRI SHIVAPREM for the Divine Life Society, and printed at the Yoga-Vedanta Forest Academy Press, P.O. Sivanandanagar, via Rishikesh, U.P., Himalayas.